due to the fictitious character which they have assumed.

Catherine of Kussia, when she travelled through her waste dominions, caused painted villages to be raised along her route, that she might be enabled to give way to the imagination that her country was flourishing and populous. It is in such a delusion that mankind in general pass through life, raising up around them, by the power of their own imaginations., a host of supposed good qualities, in the midst of which they walk, as the statues of the gods walk in the processions, listening to a constant hymn in their own praise.

The hypocrite is commonly supposed to be the most profound of all characters. But there is a deeper and more dangerous deceit. There are persons who come to act the hypocrite to themselves. He who has been deluded by his neighbour for years is not more astonished when his eyes are opened, than are the persons now referred to, when their own character stands fully revealed to them.

(3.) *The mind becomes completely perverted and disordered.* We hold, that a mind which had submitted itself in every respect to the law of God could not be led to pronounce a perverted judgment; but when the will has set itself in rebellion against its law, that is, against God, it is conceivable that sin may soon spread itself through the whole soul. This is one of the most fearful of all the tendencies of sin—its tendency to propagate itself, to " yield seed after its kind." The weed getting into a garden or field does not so speedily or certainly, by roots and winged seeds, spread over the whole space, as sin entering the mind spreads itself through all the faculties and feelings. If we do not mistake, it is the most fearful element in what divines call spiritual death, being a blindness and perversion of mind produced by indulgence in sin. The very mind and conscience become defiled. We can conceive

a mind so utterly perverted by an habitual deception practised upon itself, that at length it can scarcely tell what is right from what is wrong, or find out clearly the path of duty even when it has a passing desire to discover it. We know no condition more pitiable than that of the man who has become thus bewildered through the original wanderings of a wayward inclination, and now knows not how to return to the path of duty; for he has tracked so many byways, all leading from the right path, that